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"Long may they reign. . . ."



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THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

No. 18, Vol. 99

Thursday, May 6, 1937

The *Millennial Star* is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

JOSEPH J. CANNON
Publisher
RICHARD R. LYMAN
Editor
PARRY D. SORENSEN
Associate-Editor

5 Gordon Square, London, W.C.1, England

Museum 1354

"All they who receive this priesthood receive me, saith the Lord; For he that receiveth my servants receiveth me; and he that receiveth me receiveth my Father; And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him. And this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break."—*Doctrine and Covenants 84: 35-40*

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THIS WEEK'S COVER—

With Coronation Day less than a week away, and with celebration of the joyous occasion already well under way, the *Star* presents a beautiful painting of Their Majesties, King George VI and Queen Elizabeth in full Coronation robes and crowns, which will be worn on May 12th, when they are crowned in Westminster Abbey.

The *Star* and its readers join with millions of others throughout the world in extending congratulations and best wishes to the King and Queen on this occasion. Long may they reign!

THE VIRTUE OF LOYALTY

By PRESIDENT DAVID O. MCKAY

“**T**HEREFORE whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

“And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.”

I commend this passage of the Saviour to every Latter-day Saint, and trust that we may be not forgetful hearers, but doers of the word.

A number of these have come to my mind, each of which is worthy of consideration, but none seems to me to be more timely and of greater significance than respect for law. Our twelfth Article of Faith says:

“We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honouring, and sustaining the law.”

Law, particularly in a democracy, is a system of social order established and enforced by society.

Divine law has its origin in Deity; social law sprang primarily from the moral sense of the community. In a democracy in which the will of the people is sovereign, law is successfully operative only to the extent that the moral sense of the community is in sympathy with it.

The three significant words used in the twelfth Article of Faith express the proper attitude of the membership of the Church toward law. These words are—obey, honour and sustain.

The Article does not say we believe in submission to the law. Obedience implies a higher attitude than mere submission, for obedience has its root in good intent; submission may spring from selfishness or meanness of spirit. Though obedience and submission both imply restraint on one's own will, we are obedient only from a sense of right; submissive from a sense of necessity.

Sustaining the Law

This article is condensed from the address delivered by President McKay, second counsellor in the First Presidency, at the 107th Annual Conference, held April 4, 5 and 6, in the Salt Lake Tabernacle.

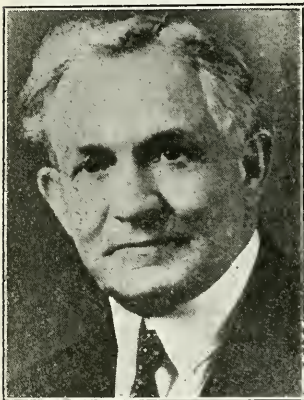
Loyalty to the laws of the land has ever been a prime tenet of Mormonism. One of the finest examples of such loyalty can be found in the case of the Mormon Battalion, whose 500 members marched 2,000 miles over trackless desert wastes in the summer of 1846, as members of the United States army. Shortly after the Saints were driven from their homes in Nauvoo, Illinois, and were fleeing westward, a call came from the government for 500 recruits to fight in the war against Mexico. Despite the fact that the men were desperately needed to help in the forced exodus, the battalion was formed in the allotted time and began its trek across a continent in the country's service. True to the prophecy of President Brigham Young, the members were never called upon to shed human blood.

Honour expresses an act or attitude of an inferior towards a superior when applied to things taken in the sense of holding in honour. Thus, in honouring the law, we look upon it as something which is above selfish desires or indulgences.

To sustain signifies to hold up; to keep from falling. To sustain the law, therefore, is to refrain from saying or doing anything which will weaken it or make it ineffective.

We obey law from a sense of right. We honour law because of its necessity and strength to society. We sustain law by keeping it in good repute.

One of the principal functions of religion is to develop a sense of confidence in man, and faith in God as the Father of men. If the Church cannot do these things, then it will have failed in fulfilling its divine destiny. However in efforts to establish confidence in man and social institutions, we must not shut from our minds certain unpleasant facts which tend to undermine confidence and disintegrate the very foundation upon which society is built.



President McKay

Liberty?—it is respect; liberty?—it is obedience to the inner laws; and this law is neither the good pleasure of the mighty, nor the caprice of the crowd, but the high and impersonal rule before which those who govern are the first to bow the head. Shall liberty, then, be proscribed? No; but men must be made capable and worthy of it, otherwise public life becomes impossible, and the nation, undisciplined and unrestrained, goes on through license into the inextricable tangles of demagoguery."

Members of the Church of Jesus Christ of Latter-day Saints are explicitly enjoined to uphold the law. The Lord says in Section 58 of the Doctrine and Covenants, 'Let no man

break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.'

Akin to the respect for law and a contributing factor toward it is reverence for sacred things. It has been truly said that reverence is the noblest state in which a man can live in the world. If that is true, then irreverent man has a crudeness about him that is repellent. He is cynical, often sneering, and nearly always, iconoclastic.

Reverence and obedience to law should begin at home. Indeed, too much emphasis cannot be laid upon the responsibility of parents to teach their children reverence for God in all things sacred, and to honour and uphold the law.

The true expression of reverence is found in the Saviour's admonition—"Love the Lord thy God with all thy might, mind and strength, and thy neighbour as thyself."

Charles Edward Jefferson, the author of *The Character of Jesus*, says:

"We are not by nature or by training a reverent people. There are those
(Continued on page 284)

A SOLDIER'S CREED

By Elder Archibald F. Bennett

PRESIDENT JOSEPH F. SMITH once said to the Latter-day Saint boys who joined the army:

When our boys are called into the army, I hope and pray that they will carry with them the Spirit of God, not the spirit of bloodshed, of adultery, of wickedness, but the spirit of righteousness which leads to do good, to build up, to benefit the world, and not to destroy and shed blood. . . .

I want to see the hand of God made manifest in the acts of the men that go out from the ranks of the Church of Jesus Christ to help, to defend the principles of liberty and sound government for the human family. I want to see them so live that they can be in communion with the Lord, in their camps, and in their secret places, that in the midst of battle they can say: "Father, my life and my spirit are in thine hand."

I want to see the boys that go away from here in this cause, go feeling just as our missionaries do when sent out into the world. . . . So I would say, "My boy, my son, and your son . . . be just as good and pure and true in the army . . . as you are in the army of the elders of Israel who are preaching the Gospel of love and peace to the world.

If they will go forth in this manner, fit companions for the Spirit of the Lord, free from sin, and trusting in the Lord, then whatever befalls them they will know that they have found favour in the sight of God.

Let them go forth in the spirit of truth and righteousness; the spirit which will direct them to save rather than destroy; which leads to do good rather than to commit evil; with love in their hearts for their fellow men, prepared to teach all mankind the saving principles of the Gospel.

It was well to have these inspired teachings, pointing clearly the right course to pursue, for in the army many perplexing problems arose. For instance, what should we do in battle? Should we take life if it became necessary? Would we be justified in so doing? Being sent out for that purpose, should we seek to kill at every opportunity? Again, how nearly were we expected to live our religion in the camp? Should we pray? administer the sacrament? study the Gospel? hold regular meetings? Were we required at all times to defend its principles, or should we allow ourselves to remain unidentified as to religion? Would any Latter-day Saint boys be called upon to lay down their lives? If so, what would be their status?

Just after we had been in the trenches for the first time, an army chaplain spoke to us in meeting. He warmed to his speech and said emphatically, "Take no prisoners. The only good German is a dead German. When they yell 'Kamerad!' let them have it." Just then the German took a hand and their shells soon put an untimely end to his sermon, chaplain and congregation vieing with each other in getting first under cover.

A contrast comes before my mind of two Mormon boys. One said, "I am going to France and I'm going to kill every German I can." President James Gunn McKay of the London Conference turned to him and said, "if you don't get rid of that spirit you'll never come back." In his very first fight the boy was surrounded by the enemy. He knelt upon the parapet and shot a German. They rushed upon him and thrust a bayonet



through his neck. The other boy went out determined to avoid bloodshed if possible. After a desperate fight he said to me, "I was afraid I would have to kill a man yesterday. I ran up to a machine gun emplacement and a German rushed at me with fixed bayonet. I took aim and was just about to fire, when another soldier shot him down.

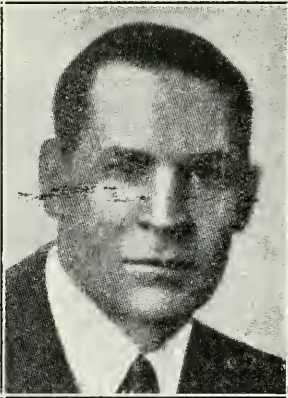
President McKay was a real father to us in those days. He advised us on many problems that arose. "If you are in action," he said, and it is necessary to take life, it is your duty to do so. But never seek to kill needlessly; never delight in the shedding of blood. Men bearing the holy Priesthood are never justified in that."

I believe, too, that as the problems arose, we were given guidance from that source available to all members of the Church. It is interesting to find the following thoughts in a letter written home June 12th, 1917, from the trenches, and to compare the conclusions with those of President Smith quoted above which were published in July and August, 1917.

"Sometimes I think that perhaps those at home wonder if we are not tired of our work and rueful of our bargain. So I shall embody my true feelings in a sort of Soldier's Creed. I won't say we actually live up to this standard, but I know that all who are with us are sincerely trying to.

"1. I believe with a firm and abiding faith in the righteousness of our cause, that it is a struggle to maintain the principles of right and freedom and to break the thralldom of peoples in the servitude of despots; that our work is indeed verily a work for the betterment of the world and humanity.

"2. I believe that we are justified in battling to our utmost with our enemies, and that although we shall be sincerely thankful if we can do our full part without the shedding of blood (a thing we have not found necessary as yet), if such a necessity should arise it shall be done in a cause of self-defence, and for their blood we shall not be held accountable.



Archibald F. Bennett

"The Promise is Unto You," was the title of a story in the February 25th issue of the *Star* by Elder Bennett, in which he related the story of eight Latter-day Saint youths, members of the Canadian Army in the World War, who, by their observance of the Word of Wisdom and principles of the Gospel, all returned to their homes alive after the Armistice.

Another equally thrilling narrative is this, "A Soldier's Creed." It tells of how a group of Mormon soldiers found time to conduct Church services on the battlefields of France, and the spiritual and moral benefits they derived as a result.

"3. I believe it to be our religious duty to accomplish the utmost possible good among our fellows.

"4. I believe that it devolves upon us to gain their good will, respect and friendship by living lives exemplary in every way, by keeping ourselves morally upright, efficient and cheerful in our present duties, and courageous and capable in the face of danger.

"5. I believe we should grasp every worthy opportunity to make known to others the great truths and saving principles embodied in our Gospel, to warn them of the awful dangers of a worldly life and to influence them whenever possible to lead a better one.

"6. I believe that we are looked upon as representatives of our people and Church, and that as such we should obey every commandment and principle as strictly as our present circumstances permit.

"7. I believe that in so doing we shall be protected, not only from the dangers of the camp but also from the dangers of battle; but if some should be called to lay down their lives for the cause of freedom they should make the sacrifice cheerfully.

"8. I believe that my life will be spared for a greater work which the Lord has in store for me in the future.

"9. I believe that the experience gained will be of inestimable value to us in our after work.

"10. I believe that we shall return home with a body strengthened, a mind expanded, a faith more enduring, and a spirit rendered more trustful, pliant and obedient.

"11. I believe it to be our constant duty to pray to our Father in Heaven at all times for strength, wisdom, watch-care and guidance that we may resist all evil and overcome all temptations, do great good, have success in our present endeavours, and be living examples in every way worthy of the cause we represent—Our God, our Country and our Homes."

Especially when we were up the line did we have an opportunity to discuss the Gospel with our pals. There was somehow something about the atmosphere of a front line trench or a listening post which made one vitally concerned with what would follow death.

We were never stationed long in one place, and it was not often we could meet with other boys of our faith. The parents of one of the boys wrote asking why we did not administer Sacrament to one another, reminding us we held the Priesthood. We really hadn't thought of it or its feasibility. The more we discussed the suggestion the more we liked it. We wrote to President McKay asking consent to organize a Canadian soldier's branch. He sent his approval and encouragement. So one Sunday we walked off to a secluded spot in the fields and formed our organization. We held regular meetings afterwards, if circumstances would permit, at which we sang our hymns, offered prayer, bore our testimonies, administered the Sacrament, and studied in class discussion the Articles of Faith. Some of the meetings were held in wheat fields, some in empty trenches, and some in woods. A few of

(Continued on page 285)

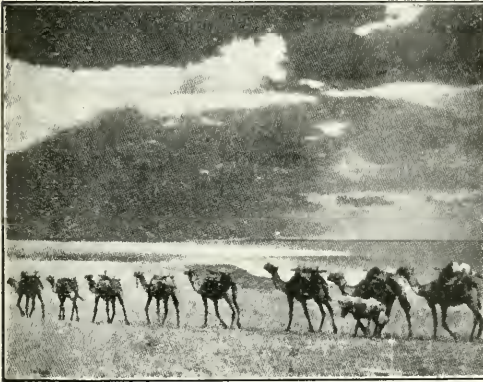
CAMELS ON THE DESERT

ANOTHER MODERN PARABLE

By DR. GEORGE H. BRIMHALL

Late President of Brigham Young University.

THE camel merchants of Arabia, in order to determine the value of a camel, examine him as we would examine a horse. But that is only a preliminary examination. The final examination, upon which is based the value of the dromedary,



A Camel Caravan

is the leading him to the watering trough. He is saddled. The trough is filled with clear, sparkling water, and he is led up to it. If he rubs his nose in the water, splashes around a little, and then turns and looks this way and that way and sniffs the air, he is turned down as a fourth-rate camel. If he drinks a little, he is a third-grade camel. If he drinks moderately, he is branded as a second-rate camel and his value is in proportion. But if he

drinks copiously—drains the trough—he is the highest priced camel, granted that he is sound and able to travel. And why? Because the snuffler that simply splashes the water with his nose, the gazer from side to side, the looker into the distance as though he could travel the whole desert, when he is loaded and started, would perish on the desert.

We are not camels. People of the world are not camels. Our leaders and prophets are not Arabian merchants, but they are like them. They fill the troughs with clear, sparkling water. They provide a stream of information which will help people to understand life, its purpose. They plead with men and women to drink of that stream. They know that it will prepare them for the great test—the test of the desert of life.

Some people are indifferent; do not heed the prophets. You will see them looking around. They think they are satisfied. You will see some looking, gazing, thinking only of the present. Then you will see those who are moderately interested in salvation. But you will see others who are really seeking truth. They are reaching out. They drain the trough of information, and they put it into their lives. They are the ones who meet the problems of life. When they lie down upon the sand of the desert, never do they fail to get up, for they are the ones who have received the Gospel of Christ.

THURSDAY, MAY 6, 1937

EDITORIAL

THE CORONATION AND INTERNATIONAL UNDERSTANDING

The *Millennial Star* joins with other publications and with individuals the world over in extending greetings and the best of good wishes to their Majesties, the King and Queen of the British Empire, on the eve of their Coronation.

This great and solemn and semi-religious ceremonial, the Coronation, by bringing together official representatives not only from every corner of the great British Empire, but from every government in the world, cannot do otherwise, in the midst of these trying times, than to stimulate tremendously international good will.

"Get acquainted with your neighbour, you might like him." This motto can be applied advantageously to the people of all nations. Its effectiveness was demonstrated recently in the visit to the United States of Lord Tweedsmuir, Governor-General of Canada.

The Governor-General, his wife and other members of his party were met at the boundary line by military and naval aids supplied by the United States. They were greeted in Washington at the Union Station by Secretary of State Hull, by the United States Minister to Canada, by the Canadian Minister and the British Ambassador, by ranking officers of the Army and Navy and the Marine Corps, and by the army band playing *The Star Spangled Banner, O Canada, America, and God Save the King*.

After having been welcomed by President and Mrs. Roosevelt at the White House, they drove to Fort Myer for a cavalry review; they laid a wreath on the tomb of the Unknown Soldier; were given a luncheon in state by Secretary Hull and later aboard the Presidential Yacht *Potomac* they went to Mount Vernon where they were met again by President and Mrs. Roosevelt. After this visit to the tomb and house of Washington, they were guests at a state dinner at the White House.

On the third day the Governor-General addressed the United States Senate, shook the hands of all the Senators, and did it over again in the House of Representatives.

"Get acquainted with your neighbour, you might like him." Between Canada and the United States there is a boundary line, approximately 2,500 miles in length. Yet between these two countries there is not a fortress, not a gun, not a soldier, only neighbourliness, genuine friendship. These are neighbours who have become acquainted with each other.

Thus the two leaders of two great nations cemented more firmly the bond of friendship and added greatly to the cause of international good will.

One of the results of the Governor-General's visit is, therefore, that when Britons assemble this month for the Coronation, both Lord Tweedsmuir and Canadian Prime Minister Mackenzie King who also visited the White House, will be familiar with the ideas and the ideals of President Roosevelt and of the American nation.

"Get acquainted with your neighbour, you might like him." In the twelve different units of the European Mission, the Church has between 650 and 800 missionaries, principally from the United States and Canada. **Many Mormon Missionaries** In the British Isles and in South Africa nearly 200 are serving in this capacity. Approximately half of these return to their homes in America annually.

These missionaries live with and among the people and their lives are intimately interwoven with those of the citizens of this country. They come with hearts full of good cheer, they bring glad tidings of great joy. **Glad Tidings of Great Joy** And when they return to their homes in America they take with them, not only admiration, but actual affection for the people and a friendly interest in the cities and the countries in which they have laboured. They thus constitute a factor in the building up of the amity of nations and in the creating of international good will.

Their influence is oftentimes important. That distinguished statesman, former United States Senator Reed Smoot, Chairman of the powerful finance committee of the United States Senate, and for thirty years a member of that body, spent two years of his young manhood as a missionary in England. In a letter dated April 16th, 1937, he writes:

England is a great country. I enjoyed my mission there exceedingly. With a warm and friendly feeling toward the government of Great Britain I, as a member of the Reparations Committee representing the United States Senate, was glad of the opportunity to carry on negotiations with the statesmen of that nation for which I have such deep respect and admiration. For all of those who represented Great Britain I have profound admiration and particularly for that outstanding statesman, the Honourable Stanley Baldwin.

Other great Americans have also served as Mormon missionaries in Great Britain. Among these are the Honourable William H. King, now completing twenty active years as a member of the United States Senate; the Honourable Marriner S. Eccles, Chairman of the Board of Governors of the Federal Reserve System of the United States, and the Honourable Henry H. Blood, Governor of the State of Utah.

Thus this missionary system has created in the minds of many of America's leaders in business and in public affairs not only a first-hand knowledge of the people of this great country but it has awakened in their souls a positive affection for this mighty nation, whose statesmen are working so vigorously these days for maintaining the peace of the world.

And now at this Coronation time the *Millennial Star* and its many readers are united in saying God bless Great Britain, this powerful Empire whose flag waves over one fourth of the population of the earth.

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PREPARING FOR ANOTHER MISSION

By President Wilford Woodruff

In September, 1836, with the experiences which come with more than a year's preaching of the Gospel without purse or scrip, Wilford Woodruff left the mission field in the Southern States and returned to Kirtland, Ohio, then headquarters of the Church. But with the desire still in his soul which had fired him on during his first mission, that of proclaiming to the world the restored Gospel, Elder Woodruff did not remain in Kirtland long. This instalment tells of the plans which he made for his second mission.

CHAPTER VIII

of LEAVES FROM MY JOURNAL

I married Miss Phoebe Whitmore Carter on the 13th of April, 1837, and received my patriarchal blessing under the hands of Father Joseph Smith, the patriarch, two days later.

I felt impressed by the spirit of God to take a mission to the Fox Islands, situated east of the Maine shore, a country I knew nothing about. I made my feelings known to the Apostles, and they advised me to go. Feeling that it was my duty to go upon a mission, I did not tarry at home one year after having married a wife, as the law of Moses would have allowed. On the contrary, I started just one month and one day after that important event, leaving my wife with Sister Hale, with whom she expected to stay a season.

I left Kirtland in good spirits, in company with Elder Jonathan H. Hale, and walked twelve miles to Fairport. There we went aboard the steamer *Sandusky*, and made our way to Buffalo, and proceeded thence to Syracuse, by way of the Erie Canal. We then walked to Richland, New York. After spending one night there, we continued on our journey to Sackett's harbour, and crossed Lake Ontario on the steamer *Oneida*, to Kingston, Upper Canada, and also by steamer along the canal to Jones' Falls, whence we walked to Leeds County, where we found a branch of the Church, presided over by John E. Page and James Blakesly. We accompanied them to their place of meeting, and attended a conference with them, at which three hundred members of the Church were represented.

Thirty-two persons were presented for ordination, whom I was requested to ordain, in company with Elder William Draper. We ordained seven Elders, nine Priests, eleven Teachers and five Deacons.

We walked thirty miles to visit another branch of the Church at Leeds, where we met with John Gordon and John Snyder. Here we held a meeting and bore our testimony to the people. Sister Carns came to us and requested us to have the ordinance for the healing of the sick performed for two

of her children who were afflicted. One was a suckling child, lying at the point of death. I took it in my arms and presented it before the Lord. The Elders laid their hands upon it, and it was made whole immediately and I handed it back to the mother entirely healed. We afterwards laid hands upon the other, when it was also healed. It was done by the power of God, in the name of Jesus Christ, and the parents praised God for His goodness.

After leaving the Saints in this place, we returned to Kingston, and crossed Lake Ontario in company with Isaac Russell, John Goodson and John Snyder. They continued with us to Schenectady, where they left us to proceed to New York City, to join Elders Heber C. Kimball and Orson Hyde to go upon their mission to England. I made my way to Avon, Connecticut, the place of my birth, where I visited many of my former neighbours and relatives, and the grave of my mother, Bulah Woodruff, who had died before I was one year old.

At the close of that day I walked six miles to Farmington, where my father Aphek Woodruff, was living, and had the happy privilege of once more meeting with him. After visiting with father for a day or two, I returned to Avon, where most of my relatives lived, and held meetings with them, and on the 12th of June, 1837, I baptized my uncle, Ozem Woodruff, his wife and son, and we rejoiced together, for this was in fulfilment of a dream I had in 1818 when I was eleven years of age.

ON the 15th of July I had an appointment to preach at the house of my uncle, Adna Hart. While there, I had the happy privilege of meeting my wife, who had come from Kirtland to meet me and accompany me to her father's home in Scarboro, Maine. Those who had assembled to hear me preach were relatives, neighbours, and former friends. Four days later I held a meeting in the Methodist meeting house in Farmington, and had a large congregation of citizens, with whom I had been acquainted from my youth.

The next day I took stage for Hartford with my wife, as I was anxious to continue my journey. On arrival at Hartford, not having money to pay fares for both of us, I paid my wife's fare to Rowley, Massachusetts, where there was a branch of the Church. I journeyed on foot. The first day I walked 52 miles, the second day 48, and the third day 36 miles, and arrived at Rowley at 2 p.m., making the 136 miles in a little over two and a half days.

On the 8th of August, in company with my wife and Elder Hale, I visited my wife's father, Ezra Carter, and his family in Scarboro. It was the first time I had ever seen any of her relatives, and we were very kindly received. I spent eight days with Father Carter and household.

On the 18th of August, 1837, I parted with my wife and her family, leaving her with them, and in company with Jonathan H. Hale, started upon the mission that I had in view when I left Kirtland. We walked ten miles to Portland, and took passage on the steamboat *Bangor*, which carried us to Owl's Head, where we went on board a sloop which landed at North Fox Island at 2 a.m.

THE CORONATION AND INTERNATIONAL UNDERSTANDING

(Concluded from page 281)

Many of us who are citizens of the United States refer with pride to the fact that our ancestors came from the British Isles. Those who live under these two flags are guaranteed freedom of speech, freedom of the press, and freedom of action. All who have lived in lands of freedom, all who have breathed the air of independence, will shout together, "Why should we care to be alive unless the world is free."

The United States and Great Britain. The people of these two nations will do well to recall at this Coronation time the forceful and appropriate words of Van Dyke:

"The rough expanse of democratic sea
Which parts the lands that live by liberty
Is no division; for their hearts are one,
To fight together till their cause is won.
"For land and water let us make our pact,
And seal the solemn word with valiant act;
No continent is firm, no ocean pure,
Until on both the rights of man are sure."

—RICHARD R. LYMAN.

THE VIRTUE OF LOYALTY

(Concluded from page 275)

who say we become less reverent as the years go on. The older people are constantly lamenting that they miss a certain beautiful respectfulness, a lovely reverence which were more common many years ago. There are wide areas of society from which the spirit of reverence has been banished. Men and women in many a circle are clever, interesting, brilliant, but they lack one of the three dimensions of life—they have no reach upward.

He has come far down in the scale of being who in order to display his powers finds it necessary to ridicule those things which have been prized by all good men. When one enters the world of our present-day reformers he is impressed by the large number who lack the upward look. Many of these men are tremendously in earnest, they see the crying evils of the world; their sympathies are wide and their zeal is hot, but they have no sky above their heads. They aim to glorify no Father who is in Heaven. Some of them claim to admire the Man of Nazareth. They extol His character and His teachings. Yet, strange to say, they do not imitate His reverence, or cast a single glance in the direction in which His eyes were always looking. One finds this lack of reverence even in the Church. In every community there are those who treat the house of God as they treat a tram-car, entering it and leaving it when they please. Even habitual Church attendants often surprise and shock one by their irreverent behaviour in the house of prayer. Those persons are not ignoramuses or barbarians; they are simply undeveloped in the virtue of reverence.

I speak of reverence in connection with obedience to law because a reverent person is law-abiding. No one can love God sincerely and harbour in his heart enmity for his fellow men. Enmity is sin and "whosoever committeth sin doth lawlessness; for sin is lawlessness."

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

"And this commandment have we from him, That he who loveth God love his brother also."

The time calls for Latter-day Saints everywhere to demonstrate by deeds as well as by words that we love God, revere sacred things and places, and obey, honour, and sustain the law. God help us in our efforts so to do.

A SOLDIER'S CREED

(Concluded from page 278)

our comrades came as investigators and showed real interest.

I take the following from a letter written June 30th, 1918:

"To-day being Sunday, we boys gathered as usual for our Sacrament meeting. We held it in the shade, in the border of a wood. Prayer was offered by Elder Herschel Van Orman, after we had sung 'We thank Thee, O God, for a Prophet.' Sacrament was administered by Henry Price and Archie Bennett. The following were called upon to speak: Lamont Findlay of Mountain View, Howard De Bolt, Wilford Bergstrom, Orville Bates and Archie Bennett. We then continued our classwork, studying the first Article of Faith—The Godhead. It was a real live discussion, everyone taking part and asking questions. It proved so interesting that it was still unfinished when we heard the call for 4 o'clock stables. Henry Price dismissed us. We finished up the discussion a bit as we walked back to begin grooming the horses.

"This evening we lay out in a wheat field and read articles from the June issue of the *Improvement Era*."

In my Book of Remembrance I have preserved a letter received from President McKay, dated July 5th, 1918. I hold it as one of the things which encouraged and strengthened our faith in those days. Excerpts from it read:

"We want to do all we can to help you boys and to keep you in Mormon literature. We want our boys to feel and be Mormons in very deed, because everyone knows them and watches their conduct. If it is commendable they say nothing about it, but if it is otherwise, it gives them an opportunity to ridicule the Church, and it is doubly hard to convert them . . . I believe that the greatest safeguard is prayer. Pray always that you be not led into temptation.

"There was a great deal of pleasure in learning that you brethren had organized yourselves into the Canadian Soldier's Portable Branch. I want to encourage you in this movement. It is inspiring and will be a source of great benefit to you. Especially am I pleased that you decided to have the Sacrament and thus renew your covenants before the Lord, for that is one of the greatest safeguards against evil that the Lord has instituted in His Church.

"There is a pleasure in knowing that our boys not only risk their lives for their country, but are brave enough to say, 'I am a Latter-day Saint.' There are many who will face the enemy's bullets, but there are not so many who will face the world and say that 'I know God lives and that He has revealed His Gospel to the Prophet Joseph in these last days.' This takes a braver man that it does to enter the trenches. Therefore, we congratulate you on showing this great moral courage, and I can promise you in the name of the Lord Jesus that if you will not be ashamed of the Lord or His Gospel or His people, that He, or they, will not be ashamed of you in this world or in the glories to come.

"If there is one word that I could say to encourage you in this splendid undertaking, I would say 'Keep it going, for you will find strength and encouragement in it, and do a great deal of good far beyond your expectations now.' It may seem only a little thing, but good will come out of it, and you shall be blessed for having taken part in the same."

Your Brother in the Cause of Truth,

JAMES GUNN MCKAY,—President

NEWS OF THE CHURCH IN THE WORLD

REFLECTING the growing interest in the Church Security Programme. Mr. Charles Morrow Wilson, special writer for the *Saturday Evening Post*, national weekly, spent an entire week in Salt Lake and Utah gathering material on the Programme, which he will use for an article to appear in the magazine shortly. "Our publishers first became interested in the Mormon Church



President Grant

as a possible subject for an article through the amazing personality of President Heber J. Grant," stated Mr. Wilson. "Each time President Grant has visited the East, he has been a figure so outstanding that everyone has taken notice, and the more I have seen of him in Utah, the more I have been impressed with his personality." The writer expressed his admiration for other Church leaders he has met, characterizing them as "men of high intellect, studious, and well-informed, and whose straightforward manner instantly commands respect and invites friendship."

ACTING PATRIARCH and Supervisor of Temples, is the new position to which Elder George F. Richards, of the Council of the Twelve Apostles, has been named. As Acting Patriarch, Elder Richards will fill the vacancy that has existed in that position since the death of Patriarch Hyrum G. Smith in 1932. His first duty as Supervisor of Temples will be a visit to the Hawaiian Temple in connection with his attendance at the quarterly conference of Oahu Stake. President of the Salt Lake Temple since 1921, Elder Richards will be succeeded in that position by Elder Stephen L. Chipman, who has been a counsellor in the presidency since 1935. Elder Chipman's counsellors will be Elder Nicholas G. Smith, president of the California Mission, and Elder George F. Richards, Jr.

PRESIDENTS of the European Missions and their wives will assemble in Paris May 26th to June 5th for their annual Mission President's Conference. Presiding at the sessions will be President Richard R. Lyman. Presidents of the British, Norwegian, Swedish, Danish, German-Austrian, Swiss-German, Netherlands, French and Czechoslovakian missions will be in attendance at the conference.

NOTTINGHAM DISTRICT CONFERENCE

Nottingham District conference sessions convened Sunday, May 22nd in the Latter-day Saint Hall in Leicester. Principal speaker at the evening session was President Joseph J. Cannon. Others were Supervising Elder Edwin H. Lauber and Sister Gertrude L. Horlacher, lady missionary. The meeting was conducted by Brother Joseph Orton, Jr., first counsellor in the district presidency.

Elders Reginald Hunsaker, Norman A. Jensen, E. Clark King and President Cannon spoke in the afternoon session, conducted by Brother J. T. Wright, first coun-

sellor in the district presidency. The morning meeting was conducted by Brother Orton. Speakers included Elders H. Hooper Moresen, A. Ferron Forsgren, Sister Harriet Chamberlain, lady missionary, and President Cannon.

Musical numbers included vocal solos by Sister Chamberlain and Sister Dolly Blythe, of Mansfield Branch, and a number by the Leicester Branch Choir.

Two more district conferences remain on the spring schedule. They are Norwich, scheduled for Sunday, May 9th, and London, to be held May 23rd.

OF CURRENT INTEREST

IN SPECIAL UNIFORM, with gold braid, a beautiful sash, and a feathered hat, General John Pershing, President Franklin D. Roosevelt's representative at the Coronation, boarded the liner *President Harding* for Great Britain. For this great affair, the General designed his own uniform. Commenting upon it he said, "It's only a full brigadier-general's uniform, plus a few changes of my own. It will be ideal for the Coronation."

FRENCH PROGRESS and technique in the electrical communications field will be illustrated by the new 30,000-watt commercial television station, probably the world's most powerful, which has been ordered by the French Ministry of Posts, Telegraphs and Telephones. The equipment, which is to be installed at the Eiffel Tower, with aerial protruding from the top of the flagpole, 1,100 feet above the ground, will be put in service by July 1st.

The new permanent "telecaster" will be within the exposition grounds of the World's Fair. Although at present television signals can only be received within a radius of about 30 miles from the transmitters, enthusiasts in Britain hope that they will be able to receive programmes from the Eiffel Tower.

AIRMAIL and passenger services from London to South America are the chief aims of plans being arranged by British interests. A committee has recommended the firm of British Airways for the development of a service between England and West Africa, with a trans-South Atlantic service as the ultimate goal. Considerable intensive work will yet have to be done, but it is expected that the first Atlantic crossings probably will be made with De Havilland "Albatross" monoplanes. Their calm air range is about 4,000 miles, which is ample for these non-stop crossings.

THE GIFT DIVINE

By Adeline Rasmussen Ensign

God gave to man a precious gift,

And then was heard to say,

"If you will rightly use this gift

'Twill ease your cares each day.

"It has the power to calm the mind,

To soothe the aching heart,

And now to you this gift divine

I lovingly impart."

So man first took the hunter's bow

And plucked the string with care,

He heard a faint but pleasing sound—

Lo—melody was there.

Then man praised God in true delight,

He sang in chorus strong,

And angels hearing joined in praise,—

The miracle of song.

And now though long have been the years

Since first this gift was given,

Enriched by song, the soul of man

Is kept in tune with heaven.

FROM THE MISSION FIELD

Transfers—

Elder Ferrell K. Walker was transferred from Birmingham to Sheffield District Friday, April 23rd. On the same date Elders William B. Buxton and Franklin H. Hawkins were transferred from Irish and Hull Districts, respectively, to Manchester District.

Elders Donald P. Fowler and Edmund M. Evans were transferred from London to Manchester District Monday, April 26th, and Friday, April 30th, respectively.

Elder Wilford A. Kowallis, who arrived from the Swiss-German Mission on Friday, March 12th, and has been labouring in the British Mission Office since then, was transferred to Manchester District on Friday, April 30th.

Arrivals and Assignments—

Eight new missionaries to labour in the British Mission arrived Wednesday, April 28th, on the s.s. *Manhattan*. They were assigned as follows:

Elders Roscoe G. Booth (Cedar City, Utah), Richard Perry Evans (Shiprock, New Mexico), Marvin Jeremy Ashton (Salt Lake City), Bruce Stanley Hanks (Salt Lake City), Gomer Dayton Hughes (Salt Lake City), and Ivan David Voorhees (Manti, Utah) were assigned to London District. Elder Owen Pearcey Gladwell (Ogden, Utah), was assigned to Birmingham District.

Doings in the Districts—

BIRMINGHAM—Fifty members and friends attended Nuneaton Branch Gold and Green Ball Saturday, April 17th. Brother Edgar A. Carter and Sisters Madge Neil and Madge Hugo, Branch M.I.A. presidency, were in charge of the affair. Miss Hilda Payne was chosen Queen of the ball, and Brother Harold Gunn was Master of Ceremonies.

Brother Bernard V. Green, of Birmingham District, reports that a meeting of the District Priesthood Committee was held Sunday, April 18th, in Handsworth Branch Chapel, and that the Committee's work is progressing satisfactorily.

IRISH—Belfast Branch Conference was conducted by Branch President Joseph W. Darling on Sunday, April 25th. During the services Brother Andrew Gilliland was released as second counsellor in the branch presidency and Brother Robert Dougherty was sustained to that office. Missionaries, members, and friends presented Brother Gilliland with a token of esteem for his labours. Brother Joseph Ditty of the district presidency and Elder Austin M. Scott spoke on the theme, "Are we in the latter days?"

LIVERPOOL—Members of Burnley Branch enjoyed a party at the home of Sister Betty Whittaker on Monday evening, April 19th. Musical items and games were enjoyed under the direction of Sister Doris Owens.

LONDON—Brother James R. Cunningham, of St. Albans Branch, spoke before Boundary Road Fellowship on Wednesday, April 14th. His subject was Mormonism. On Monday evening, April 19th, St. Albans Branch Relief Society, under the direction of Sister Ada Webb, president, sponsored a social and supper in aid of the society's funds.

The Millennial Chorus gave a concert and programme in St. Albans Branch hall Thursday, April 22nd. Among those in attendance was a staff reporter of the local paper. A very favourable account of the affair appeared in his paper.

MANCHESTER — Oldham Branch Gleaner Girls held a "Pedlar's Fair" Saturday, April 17th. Esther Radford and Betty Erwin were in charge of the affair, which was opened by Y.W.M.I.A. Supervisor Sarah Kelsh. Coronation colours were used exclusively in the hall decorations. Sisters Emma Wynn and Janey Nelson aided in the arrangements. More than eighty people attended.

Elder Charles W. Hailes, accompanied by Elder Russell S. Marriott, spoke before the Greenbank Methodists' Men's Class Sunday, April 18th.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

For the convenience of Star readers we are printing a complete list of the Chapels and meeting places of the Church of Jesus Christ of Latter-day Saints in all districts of the British Mission. (Continued from Last Week)

NOTTINGHAM

Derby:

Unity Hall,
Derby.

Eastwood:

Library,
Church Street,
Eastwood, Notts.

Hucknall:

Byron Buildings,
Hucknall, Notts.

Leicester:

All Saints Open,
Great Central Street,
Leicester.

Loughborough:

Adult School,
Loughborough, Leicester.

Mansfield:

39a, Albert Street,
Mansfield, Notts.

Nottingham:

L. D. S. Hall,
8, Southwell Road,
Nottingham.

NORWICH

Lowestoft:

L. D. S. Hall,
20, Clapham Road,
Lowestoft, Suffolk.

North Walsham:

Enquire:
32, Norwich Road,
North Walsham, Norfolk.

Norwich:

L. D. S. Chapel,
60, Park Lane,
Norwich.

Great Yarmouth:

L. D. S. Hall,
66a, South Quay,
Great Yarmouth.

SCOTTISH

Aberdeen:

Corn Exchange,
Hadden Street,
Off Market Street,
Aberdeen.

Airdrie:

L. D. S. Hall,
40, Hallcraig Street,
Airdrie, Lanarkshire.

Edinburgh:

Ruskin House,
15, Windsor Place,
Edinburgh.

Glasgow:

L. D. S. Hall,
7, Ashley Street,
Off Woodlands Road,
Glasgow.

SHEFFIELD

Barnsley:

Arcade Buildings,
Barnsley, Yorks.

Doncaster:

L. D. S. Hall,
Trafford Street,
Doncaster.

Rawmarsh:

L. D. S. Hall,
Main Street,
Rawmarsh, Yorks.

Sheffield:

L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads,
Sheffield.

WELSH

Merthyr Tydfil:

L. D. S. Chapel,
Penyard Road,
Merthyr Tydfil.

Pontllanfraith:

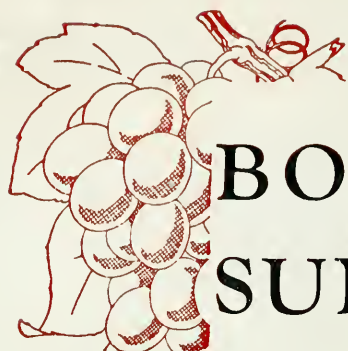
Enquire:
81, Brynteg Street,
Pontllanfraith, Mon.

Cardiff:

Enquire:
98, Albany Road,
Pennyvan, Cardiff.

Varteg:

Memorial Hall,
Varteg, Mon.



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